[Πληκτρολογήστε το απόσπασμα του εγγράφου εδώ. Το απόσπασμα είναι συνήθως μια σύντομη σύνοψη των περιεχομένων του εγγράφου. Πληκτρολογήστε το απόσπασμα του εγγράφου εδώ. Το απόσπασμα είναι συνήθως μια σύντομη σύνοψη των περιεχομένων του εγγράφου.]

**Θωμαή Μάνου**

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**[Έτος]**

**ECOLOGY**

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# ECOLOGY

## Spiritual ecology

Spiritual ecology is an emerging field in religion, conservation, and academia recognizing that there is a spiritual facet to all issues related to conservation, environmentalism, and earth stewardship. Proponents of Spiritual Ecology assert a need for contemporary conservation work to include spiritual elements and for contemporary religion and spirituality to include awareness of and engagement in ecological issues.

## Religion and ecology

Within many faiths, environmentalism is becoming an area of study and advocacy. Pope Francis’s May 2015 encyclical, Laudato si', offered a tough confirmation of spiritual ecology and its principles from within the Catholic Church. Additionally, over 150 leaders from different faiths signed a letter to the UN Climate Summit in Paris 2015, “Statement of Faith and Spiritual Leaders on the upcoming United Nations Climate Change Conference, COP21 in Paris in December 2015”, recognizing the earth as “a gift” from God and calling for climate action. These contemporary events are reflections of enduring themes coming to the fore within many religions.

Christian environmentalists emphasize the ecological responsibilities of all Christians as stewards of God's earth, while contemporary Muslim religious ecology is wonderful by Qur'anic themes, such as mankind being khalifa, or trustee of God on earth (2:30). There is also a Jewish ecological perspective based upon the Bible and Torah, for example the laws of bal tashchit (neither to destroy wantonly, nor waste resources unnecessarily). Engaged Buddhism applies Buddhist principles and teachings to social and environmental issues. A collection of Buddhist responses to global warming can be seen at Ecological Buddhism.[51]

In addition to Pope Francis, other world traditions currently seem to include a subset of leaders committed to an ecological perspective. The "Green Patriarch," Bartholomew 1, the Ecumenical Patriarch of the Eastern Orthodox Church,[52] has worked since the late nineties to bring together scientists, environmentalists, spiritual leaders and policy makers to address the ecological crisis, and says protecting the planet is a "sacred task and a common vocation… Global warming is a moral crisis and a moral challenge.”[53] The Islamic Foundation For Ecology And Environmental Sciences (IFEES)[54] were one of the sponsors of the International Islamic Climate Change Symposium held in Istanbul in August 2015, which resulted in "Islamic Declaration on Global Climate Change"—a declaration endorsed by religious leaders, noted Islamic scholars and teachers from 20 countries.[55] In October, 2015, 425 rabbis signed "A Rabbinic Letter on the Climate Crisis", calling for vigorous action to prevent worsening climate disruption and to seek eco-social justice.[56] Hindu scriptures also allude strongly and often to the connection between humans and nature, and these texts form the foundation of the Hindu Declaration on Climate Change, presented at a 2009 meeting of the Parliament of World Religions.[57] Many world faith and religious leaders, such as the Dalai Lama, were present at the 2015 Climate Change Conference, and shared the view that: "Saving the planet is not just a political duty, but also a moral one."[58][59] The Karmapa, Ogyen Trinley Dorje, has also stated, "The environmental emergency that we face is not just a scientific issue, nor is it just a political issue—it is also a moral issue.”[60]

These religious approaches to ecology also have a growing interfaith expression, for example in The Interfaith Center for Sustainable Development (ICSD) where world religious leaders speak out on climate change and sustainability. And at their gathering in Fall 2015, the Parliament of World Religions created a declaration for Interfaith Action on Climate Change, and "brought together more than 10,000 activists, professors, clergy, and global leaders from 73 countries and 50 faiths to confront climate change"[61]

## Ecological economics

Ecological economics (also called eco-economics, ecolonomy or bioeconomics of Georgescu-Roegen) is both a transdisciplinaryand an interdisciplinary field of academic research addressing the interdependence and coevolution of human economies and natural ecosystems, both intertemporally and spatially.[1] By treating the economy as a subsystem of Earth's larger ecosystem, and by emphasizing the preservation of natural capital, the field of ecological economics is differentiated from environmental economics, which is the mainstream economic analysis of the environment.[2] One survey of German economists found that ecological and environmental economics are different schools of economic thought, with ecological economists emphasizing strong sustainability and rejecting the proposition that natural capital can be substituted by human-made capital (see the section on Weak versus strong sustainability below).[3]

Ecological economics was founded in the 1980s as a modern discipline on the works of and interactions between various European and American academics (see the section on History and development below). The related field of green economics is, in general, a more politically applied form of the subject.[4][5]

According to ecological economist Malte Faber, ecological economics is defined by its focus on nature, justice, and time. Issues of intergenerational equity, irreversibility of environmental change, uncertainty of long-term outcomes, and sustainable development guide ecological economic analysis and valuation.[6] Ecological economists have questioned fundamental mainstream economic approaches such as cost-benefit analysis, and the separability of economic values from scientific research, contending that economics is unavoidably normative rather than positive (i.e. descriptive).[7] Positional analysis, which attempts to incorporate time and justice issues, is proposed as an alternative.[8][9] Ecological economics shares many of its perspectives with feminist economics, including the focus on sustainability, nature, justice and care values.[10]Ecological economics (also called eco-economics, ecolonomy or bioeconomics of Georgescu-Roegen) is both a transdisciplinary and an interdisciplinary field of academic research addressing the interdependence and coevolution of human economies and natural ecosystems, both intertemporally and spatially.[1] By treating the economy as a subsystem of Earth's larger ecosystem, and by emphasizing the preservation of natural capital, the field of ecological economics is differentiated from environmental economics, which is the mainstream economic analysis of the environment.[2] One survey of German economists found that ecological and environmental economics are different schools of economic thought, with ecological economists emphasizing strong sustainability and rejecting the proposition that natural capital can be substituted by human-made capital (see the section on Weak versus strong sustainability below).[3]

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| LESSON | TOPIC | ASSIGNMENT | POINTS | DUE |  |  |  |  |  |
| 1 | What it distance learning | Wiki 1 | 10 | March 10 |  |  |  |  |
| presentation | 20 |  |  |  |  |
| 2 | History and theories | Brief paper | 20 | March 24 |  |  |  |  |
| Spring break | | | | |  |  |  |  |
| 3 | Distance learners | Discussion 1 | 10 | April 7 |  |  |  |
| Group project | 50 | April 14 |  |  |  |  |
| 4 | Media selection | Blog 1 | 10 | April 21 |  |  |  |  |

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## Ecology action



Ecology Action is a non-profit environmental organization and consultancy founded in 1970 under Internal Revenue Code Section 501(c)3 in Berkeley, California. The organization has since moved its headquarters to Santa Cruz, California with satellite offices in San Jose, California and Sacramento, California, where it employs approximately 100 people and operates a variety of energy saving, water, waste reduction, and greenhouse gas emission reduction programs. The organization assists businesses, governments, and utilities in designing and implementing programs in efficient energy use, water conservation, and sustainable transportation.

## Ecological succession

Ecological succession is the process of change in the species structure of an ecological community over time. The time scale can be decades (for example, after a wildfire), or even millions of years after a mass extinction.[1]

The community begins with relatively few pioneering plants and animals and develops through increasing complexity until it becomes stable or self-perpetuating as a climax community. The "engine" of succession, the cause of ecosystem change, is the impact of established species upon their own environments. A consequence of living is the sometimes subtle and sometimes overt alteration of one's own environment.[2]

It is a phenomenon or process by which an ecological community undergoes more or less orderly and predictable changes following a disturbance or the initial colonization of a new habitat. Succession may be initiated either by formation of new, unoccupied habitat, such as from a lava flow or a severe landslide, or by some form of disturbance of a community, such as from a fire, severe windthrow, or logging. Succession that begins in new habitats, uninfluenced by pre-existing communities is called primary succession, whereas succession that follows disruption of a pre-existing community is called secondary succession.

Succession was among the first theories advanced in ecology. The study of succession remains at the core of ecological science. Ecological succession was first documented in the Indiana Dunes of Northwest Indiana[3] which led to efforts to preserve the Indiana Dunes.[3][4] Exhibits on ecological succession are displayed in the Hour Glass, a museum in Ogden Dunes.[5]

## My family